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context that required some sort of inclosure, may well have suggested *παράδεισος* to the Greek translators. The accidental transposition of פ, resulting in פסדר, gave a form that could not be construed, but Semitic contact with Indo-Europeans had already produced Assyrian *par-di-su* and Hebrew פדרס, and the LXX rendering of סדר רמון, etc., could not fail to suggest פדרס as the obvious solution. This will explain why the LXX appropriately omitted רמון, but after the formulation of פדרס the omission was rightly regarded as improper. The figurative force of the verse now fits in admirably with what precedes and what follows, namely, a garden fountain in both cases, and the direct personal element in the figure that stands out so prominently in the suffix "thy" and rather harshly in the existing text can now be quite as readily construed personally, thus: "The overflow of thy lips is a source of life-giving sweet and beautiful words." If the above represents the true process of the text, the LXX, to be sure, shows no trace of פיד. This may have been due, however, either to the desire to avoid what seemed to be a harsh figure (cf. Ps. 18:10) or it may have been occasioned by conscious abbreviation (cf. Deut. 17:6 and also 21:17). For a tendency in the opposite direction see I Sam. 1:23 (LXX).

LERoy WATERMAN

UNIVERSITY OF MICHIGAN

### THE NAME MOSES

In the October issue of this *Journal*, in my article upon "Southern Influences upon Hebrew Prophecy" (p. 6, n. 4), I called attention to some of the data bearing upon the question as to whether or not the name "Moses" might be derived from the Egyptian word *mś*. I noted that no case of an Egyptian *ś* coming over into Semitic as *š* had yet been found, but went on to say in the light of existing facts, "It should be noted, however, that the known cases of *ś* transliterated are very few in all, and that it is probable that were we to have a larger number we should have ט and ש both representing *ś*. The absence of ש is probably purely accidental."

Since the appearance of that article my friend Dr. T. George Allen has called my attention to a name in the Amarna letters that is of first-class importance for this question and fully establishes the legitimacy of my contention. In Knudtzon, No. 113, ll. 36, 43 and No. 114, l. 51, letters from Rib-Addi to the Pharaoh, there occurs the name of an Egyptian official written *A-ma-an-ma-ša*. This is clearly the good Egyptian name Amen-mose, which occurs frequently in the period of the eighteenth dynasty, as Ranke pointed out in *Keilschrift. Material zur Altägyptischen Vokalisation* (Berlin: Reimer, 1910), p. 8; cf. Knudtzon, p. 1212. Several other examples of the transliteration of Egyptian *ś* by Semitic *š* occur in Egyptian names and

words cited by Ranke. *Ḥa-a-ra-ma-aš-ši* (Knudtzon, No. 20, ll. 33, 36; cf. *Ḥa-a-maš-ši*, No. 27, ll. 37, 40, 52, No. 29, l. 25), which is the name of an Egyptian legate in Mitanni in the time of Amenophis III, is of course the good Egyptian name *Hr-mś(w?)*; *Na-aḥ-ra-ma-aš-[š]i* (No. 21, l. 33) was an Egyptian official at the court of Mitanni in the time of Amenophis III; *Na-am-ša* (14, col. I, ll. 32, 67; col. II, l. 50; col. III, l. 57), "an oil-vessel," is the Egyptian *nmś(t)*; *Ri-a-ma-še-ša* (Winckler, *OLZ* [1906], 629) is King Ramses II himself; *Ša-te-ep-na-ri-a* (Winckler, *loc. cit.*) an epithet applied to Ramses II is the Egyptian *Štp-n(j)-R*; *Taḥ-ma-aš-ši* (Knudtzon, No. 303, l. 20) is the Egyptian *Pth-mś*, which occurs often in the New Kingdom; *u-ru-[u]š-ša* (No. 5, l. 22) is Egyptian *wrś*, "headrest." For other certain equivalences from Assyrian texts of the eighth and seventh centuries B.C., see Ranke, *op. cit.*, pp. 27, 29, 31 ff., and the summary of the data on p. 91. These forms remove the last obstacle in the way of the phonetic equivalence of the name מֹשֶׁה and the Egyptian *mś(w?)*.

A more serious difficulty in the way of this derivation of the name Moses is the incomplete idea thus obtained. However, this would be explicable by the supposition that originally the element מֹשֶׁה was preceded by the name of some Egyptian deity, as in the names Ramses, Thutmose, Ahmose, Amenmose, and the like. The obnoxious foreign deity was dropped at some point in the progress of Hebrew thought upon religious subjects, when the significance of the latter part of the name may have been forgotten. The Hebrew custom in this particular is suggested by the familiar change from בעל to בשה in Ish-bosheth and Mephibosheth. An exact parallel is furnished by the name בלִטְשַׁאצֵּר borne by Daniel, which is generally recognized as the equivalent of *balat-šar-ušur*, i.e., preserve the life of the king. In its original form this almost certainly contained the name of the god addressed. For the same kind of abbreviation of compound names abundant illustration is furnished from early Babylonia; cf. Ranke, *Personal Names of the Hammurabi Dynasty* (1905), pp. 7 ff., where we find such incomplete names as *Libit*, "work of," alongside of fuller forms like *Libit-Bel*, *Libit-Ishtar*, etc.; *Lushtamar*, "I will worship," along with *Lushtamar-Sin*, *Lushtamar-Shamash*, etc.; *Ma-ru-um*, "son," along with *Mâr-Shamash*, *Mâr-Ishtar*, etc.; *Lamazi*, "my protecting god," along with *Shamash-lamazi*, etc.; *Liwira*, "may shine," along with *Sin-liwir*, etc. Abbreviation of proper names is common enough in Hebrew itself, as is shown by such names as Nathan, Jacob, Joseph, Hosea, all of which verbal forms were evidently once provided with subjects, some of which may well have been names of deities other than Yahweh (cf. H. P. Smith, "Theophorous Proper Names in the Old Testament," *A.J.S.L.*, XXIV, 34-61).

Since this note was put in type, Dr. Allen has placed me under further obligation by adding the following welcome information:

The name of the deity was dropped occasionally in Egyptian usage, so that various Egyptians are known to us simply as *Mś*. Their dates range from the

early Eighteenth Dynasty to the Saite Age. Those listed in Lieblein, *Dict. de noms hiérog.*, are found under his numbers.

No. 785 Florence 1624 (2541), a XX. Dyn. (?) stela.

But both Schiaparelli and Berend in their catalogue read a *t* following. Lieblein, without *t*, is probably correct, judging from the reproduction in Berend, Pl. VII.

1648 "St. Petersburg stela 63," early XVIII. Dyn.

1922 Cairo 34030, a stela of early XVIII. Dyn., reproduced in Lacau, *Stèles du Nouvel Empire*, Pl. XXII.

2016 Cairo "wall-fragments 4982-88," late XVIII. Dyn.

2152 Musée Guimet stela, XIX. Dyn. Feminine.

2210 Florence 1630 (2513), a stela of XX. Dyn. or later. The name here is spelled both *Mš* and *Mšw*.

2263 "Amherst Collection 448," a stela of the late XX. or early XXI. Dyn.

2416 Cairo stela of the Saite Age (XXVI. Dyn. ff.), published in Mariette, *Cat. Gén. des Monuments d'Abydos*, No. 1300. Feminine. But the name here is rather *Mwt-m-pr-mš* (Breasted), the normal compound form except that an epithet 's added to the name of the goddess Mut.

2538 "A small black granite found at Paris in 1891. XIX. Dyn."

2546 "Golenischeff, *Erem. Imp.*, p. 19. XXII.-XXVI. Dyn. statuette."

Examples in Chicago are (1) Art Inst. 84, 374, and 375, XIX. Dyn. ushebtis; (2) Haskell 2110, headless staute from Bubastis, early XVIII. Dyn.

The two feminine names (Lieblein 2152 and 2416) should more properly be *Mšt*; but even before the XIX. Dyn. the ending *t*, long since unpronounced, was occasionally omitted from feminine forms. The form *Mšw* in Lieblein 2210 is unfortunately too late to serve as definite proof of the real spelling of the masculine form.

The fuller form, of which "Ahmose" is a sample, occurs as early as the Middle Kingdom. Cf. various examples in Hoffmann, *Die theophoren Personennamen des älteren Ägyptens*, pp. 38-39. His interpretation, "(it is) the god X (who gave) the child," is probably correct. The connection of these two forms X-*mš* and *Mš* is inherently probable in view of the quantity of abbreviated theophorous names of diverse forms shown by Hoffmann (*op. cit.*) for Egyptian, and suggested by Professor Smith above for Semitic, nomenclature. Another hint of their connection is the long-o vowel preserved equally by the Greeks in such transcriptions as *Ἀμωσις* and *Τέθμωσις*, and by the Hebrews in מִשֶּׁה.

J. M. POWIS SMITH

UNIVERSITY OF CHICAGO